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For the

Station at Cape Town

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THE  
MISSIONARY MAGAZINE  
AND  
CHRONICLE,

RELATING CHIEFLY TO THE MISSIONS OF

*The London Missionary Society.*

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DEMON WORSHIP IN SOUTH TRAVANCORE.

PATTERA-KALEE AND VEERAPATTERAN.



THE Rev. Charles Mead, from Travancore, in the Peninsula of India, who is making a short stay in this country for the benefit of his health, furnishes the

following account of the evil demons formerly worshipped at the temple of Caureavilly, near Mandycadoo, in Neyoor, the Station with which Mr. Mead is connected :—

“This place of devil-worship,” he observes, “was usually denominated Pattera-kalee Covil, (i. e. the temple of Pattera-kalee,) as she is considered the principal object of superstitious dread and veneration, though associated *here* in worship with her husband, Veerapatteran. The images destroyed were made of sun-burnt brick and mud, plastered over with chunam, and raised several feet from the ground, in a reclining posture. Each figure was about six feet in length, the limbs disproportionately large, having the faces painted to give them a terrific appearance. The temple was situated in a beautiful grove of jack and palmyra trees, and surrounded by several fine banyans, (wild fig-trees,) under whose ample shade the sacrifices to the evil spirits were offered.

“The legendary tale of these demons states, that on a certain day when celestial food was carried to Scevan, by some of the inferior gods, the giant Taradan seized and devoured it. Scevan became angry at the loss of his meal, and determined to punish the offender. He created the sacred vedas for the assistance of Pattera-kalee and Veerapatteran, and delivered them, with a trident, (Scevan’s instrument of destruction,) into their hands, directing them to make war with Taradan. They executed their commission so promptly and effectually, that Scevan’s enemy was destroyed, to his great delight. Scevan was so pleased with what they had done, that he endowed them with unlimited power to kill all on earth who might oppose them, or neglect to offer sacrifices at their altars. The consequence was, that many were killed or grievously afflicted with various diseases : this produced great consternation, and led the people to inquire of the soothsayers as to the origin, and the means to be adopted for the removal, of these calamities. They informed those who consulted them, that Scevan had given the demons Veerapatteran and Pattera-kalee, the dreadful power which they were then exercising ; but that they might be propitiated if they would erect temples to their worship, and offer sacrifices at their shrines. Annual festivals were accordingly established, at which bloody sacrifices of sheep, goats, and fowls, with plantains, flowers, and incense were to be offered ; attended with firing off rockets, waving of lights, and dancing and singing all night. Those who joined in these and similar ceremonies were promised an abundance of good things in the present life, and a deliverance from all its evils, with a place among the gods after death.

“Whenever an individual became ill, a sacrifice was got up by his relations, and offered to the idol, to procure relief ; and every Tuesday there was a regular service and a sacrifice at the temple,—but the annual festival was the most imposing. A contribution was raised, latterly by force, amongst the people throughout the district, to support the place. The last priest who had officiated at the temple for many years, (now a converted character, to whom I shall again refer,) informed us that he was obliged to fast at intervals, and entirely abstain from animal food for thirty days previously to the feast, bathe daily, take up his abode in the temple, and offer sacrifice to the idols. Ardent spirits are not generally used by the Hindoos, but in some sacrifices they form the principal part, and are joined with other abominable appendages ; on these occasions, the worshippers assemble in the evening, spend the whole night in rioting and drinking arrack, an intoxicating liquor, distilled from rice and fermented cocoanut water.

“The annual festival of this pagoda took place at the same time, and in connexion with, the famous Ammon worship at Mandycadoo, the adjoining village, where we resided for some time, while the Mission premises at Neyoor were



being erected. Here we annually witness a vast concourse of natives assembled from all parts of Travancore and Tinevelly. A kind of fair is held on the occasion, at which commodities are brought for sale from different parts of India. This is one cause of attraction to the immense crowds who attend; but thousands assemble there to fulfil the vows they have made in sickness. No distinction of caste is observed in approaching the temple, which is accessible to all who bring an offering. A Brahmin officiates; the native government defray the expenses, and receive the produce of the gifts presented. Outside of the pagoda there will be seen a large quantity of cocoanuts, and other offerings; also a heap of wooden hands, arms, and legs, offered by those who have been restored from some injury in those members during the year. Persons who are rich present *silver* hands and legs, or *golden* ones, on such occasions; *these* are carefully put away in the inside of the temple. In one direction there will be observed the swinging machine, hoisting up the victims of superstition by a hook inserted in the back; other persons will be seen rolling in the dust, a considerable distance round the temple, until they are exhausted by the heat and exertion it requires to perform this vow, in the hottest month of the year, (March;) others have a thin piece of cane inserted in their side, and dance along with apparent joy, while two persons in front and behind take hold of the cane, and keep step with the individual at a quick pace for a considerable distance. Parents and relations are seen bringing little children of both sexes to perform this cruel rite, in consequence of vows made by them on their behalf in times of sickness. On such occasions they will say, 'If this child recover, he or she shall dance before Pattera-kalee, with the sides pierced.' Numerous groups of women are engaged boiling the sacrificial rice, and when the steam ascends, they rend the air with shrill cries of frantic joy, and offer the rice to the idol, previously to feasting on it with their families. Some are engaged slaying the sheep and goats; they have also a cruel custom of sacrificing a cock, by transfixing it on a sharp-pointed piece of iron, placed on an altar of wood; others, with considerable pain and risk, hold a pan of fire in their hands before the idol, until it is consumed. It is stated in the Hindoo Purannas, (i. e. histories,) that human sacrifices were formerly offered to this demon; one of which, it is said, satisfied her for a thousand years.

"Many of the deluded idolaters have come to this feast to hear, for the first time, the news of the great Atonement—the true sacrifice for sin—and having received our Tamul tracts, which are always read and distributed on the occasion, have been led subsequently to abandon idolatry. Near this village, Pattera-kalee's temple was situated; and when it was determined to destroy it, in November last, we assembled very early in the morning for the purpose; about 300 persons of the Kotnavilly congregation were present to witness the demolition of their former objects of worship. The mamatee, or Indian spade, was produced, and the images were speedily defaced; but the entire removal of them was left to the coolies, who promised to have the place quickly cleared of the rubbish. We retired to the veranda of the temple, sung a Tamul hymn, read the 10th chapter of the first Epistle to the Corinthians, addressed the people from the 20th verse, and concluded with prayer. The people were delighted with the overthrow of the idols; and subsequently began daily to assemble to hear the Scriptures read, and to join in prayer, where satanic worship was once performed. After the service was over, the image of Paramasattee was brought out of an adjoining room, and we rescued it from the flames with the view of bringing it to England, where it has safely arrived. Our way led through the palmyra groves; and the people as usual brought us the *Patha-*

neer,\* to drink,—a palmyra leaf being twisted together to serve as a cup. After this refreshing repast, we reached the Mission-house before the sun was very powerful, and found our friends, Mr. and Mrs. Mault, from Nagercoil, who had come to visit Neyoor before my departure. When reviewing what the Gospel had effected for Travancore, since we first entered the field, we could not avoid saying, and our friends in Britain will join in the exclamation, ‘What hath God wrought!’”

## GOVERNMENT SUPPORT OF IDOLATRY IN INDIA.

AGAIN do we feel solemnly called upon to urge the consideration of this great moral enormity on the attention of the Christian public, in the earnest hope that a decisive and universal demand may be made for its suppression. Soon may this dark blot on the Christian character of the British nation be removed, the name of Christ cease to be dishonoured among the heathen by fellow-countrymen of our own; and one of the greatest stumbling-blocks which remain to the progress of Divine truth in India, be for ever taken away. We now append the Memorial of British residents at Madras to the Government of that Presidency, on the subject at present referred to. It was signed by 13 Chaplains, 37 Missionaries, and 152 European residents, civil and military, of all ranks and stations, and by the late Bishop Corrie, by whom it was transmitted to the Government. The accompanying letter of that excellent prelate is also appended.

### MEMORIAL, &c.

To the Right Hon. Sir Frederick Adam,  
K.C.B., Governor in Council, Fort  
St. George.

RIGHT HONORABLE SIR,—We the undersigned, ministers and members of the different denominations of Protestant Christians in the Presidency of Fort St. George, beg leave most respectfully to approach your Excellency in Council, to lay before you various instances in which, we humbly conceive, the principles of religious toleration to be widely departed from under this Government; subjecting those of us who are members of the civil or military branches of the service to great and peculiar personal grievance.

We venture at the same time, with much deference, also to express to your Excellency in Council the pain with which we behold the Christian Government of this Presidency and its officers affording encouragement to, and still identified with, the idolatry and superstitions of our native fellow-subjects, in opposition, as it appears to us, to the orders on this subject of the Hon. the Court of Directors, addressed to the Supreme Government, under date the 28th February, 1833—to the word of God, and to the best interests of those who have by His over-ruling providence been sub-

jected to British dominion in Southern India.

We beg leave, in proof of our statement, to bring to your Excellency's knowledge, as matters of grievance,—

First, That it is now required of Christian servants of the Government, both civil and military, to attend heathen and Mohammedan religious festivals, with the view of showing them respect.

Second, That in some instances they are called upon to present offerings, and to do homage to idols.

Third, That the impure and degrading services of the pagodas are now carried on, under the supervision and control of the principal European, and therefore Christian, officers of the Government, and the management and regulation of the revenues and endowments, both of the pagodas and mosques, are so vested in them, under the provisions of Regulations VII. of 1817, that no important idolatrous ceremony can be performed, no attendant of the various idols, not even the prostitutes of the temple, be entertained or discharged, nor the least expense incurred, without the official concurrence and orders of the Christian functionary.

Fourth, That British officers, with the troops of the Government, are also now employed in firing salutes, and in other-

\* Pathaneer is the sweet water or juice of the palmyra, a species of palm: the juice exudes from one of the branches, daily cut for the purpose, and is received in an earthen vessel which is rubbed with a little chunam, to prevent fermentation. It is used in this state by the natives as food, or boiled into a coarse kind of sugar termed jaggery, which is likewise eaten, or employed as a cement, being mixed with chunam, i. e. shell lime.



wise rendering honour to Mohammedan and idolatrous ceremonies, even on the Sabbath-day; and Christians are thus not unfrequently compelled, by the authority of Government, to desecrate their own most sacred institutions, and to take part in unholty and degrading superstitions.

Protestant soldiers, members of the Church of England, we may add, have also been required, contrary to the principle declared in his Majesty's regulations, that every soldier shall be at "liberty to worship God according to the forms prescribed by his religion," to be present at, and participate in the worship of the Church of Rome.

By the requisition of the foregoing and similar duties, we cannot but sensibly feel, that not only are the Christian servants of the state constrained to perform services incompatible with their most sacred obligations, and their just rights and privileges as Christians infringed; but that our holy religion is also dishonoured in the eyes of the people; and public and official sanction and support given to idolatry and superstitions destructive to the soul, and apostacy from the only true and living God.

We believe also that your Excellency in Council will on inquiry find, that the prescribed interference of the Christian officer with their religious services, mosques, and endowments, is not in unison with the feelings and faith of our Mohammedan fellow-subjects; and that there is, therefore, no valid ground whatever for its existence in this Presidency. And although our heathen fellow-subjects, we can scarcely doubt, are generally gratified by the honour rendered by the Government to their idols; still we have the strongest reason to question whether the official support at present given to their superstitions is, in all its extent, desired by the great mass of the people. We may cite, as one instance, peculiarly deserving of your Excellency's attention, the drawing of the idol car:—this onerous task is now only effected throughout this Presidency by the agency of the police: thousands of the poorer classes being *forced*, under the orders of the collector and magistrate, from their homes, for the performance of this special duty, without, in the great majority of cases, the slightest compensation. And whatever may be the wishes and sentiments of the individuals immediately connected with the pagodas, we are fully assured, that this interference is viewed by the great body of the people, both land-owners and their labourers, as a vexatious and oppressive exercise of power, to which they submit *only* on compulsion. It is, we conceive, therefore certain, that this baneful part of the debasing idolatry of the land is now up-

held and carried on in this Presidency, *solely* by the interposition and authority of the British Government.

Entertaining these sentiments, and deeply convinced that we are by these acts resisting the will of God, by whose blessing alone this, or any nation can prosper, whilst we are not less firmly persuaded that positive injustice is done under the existing system to the Protestant subjects, and servants of the state; we most respectfully, yet most earnestly, entreat your Excellency in Council to be pleased to take this subject into early and deliberate consideration, and to afford to the utmost of your power, to Christianity, and to ourselves as Members of the Protestant community, the same toleration and exemption from requirements contrary to our consciences, as are enjoyed by members of all other persuasions.

We explicitly disclaim, as utterly inconsistent with our principles as Christians, all desire that the liberty of conscience so fully and justly accorded to the Mohammedan and heathen, should be in any degree violated. Our sole object and wish is to see the true principles of religious toleration, declared in the instructions of the Honourable the Court of Directors, already referred to, practically and universally enforced, —believing the policy there marked out of a "real neutrality" to be as safe and salutary as it is wise.

We would most humbly pray, therefore, that, in accordance with those instructions, all superior officers of this government may be henceforth strictly prohibited from issuing orders, or affording encouragement to Mohammedan or heathen rites and festivals. That it be not hereafter required of any Christian servant of the state, civil or military of any grade, to make an offering, or to be present at, or to take part in, any idolatrous or Mohammedan act of worship, or religious festival. That the firing of salutes, the employment of military bands, and of the government troops in honour of idolatrous or Mohammedan processions or ceremonies, and all similar observances, which infringe upon liberty of conscience, and directly "promote the growth and popularity of the debasing superstitions of the country," be discontinued. That such parts of regulation VII. of 1817, as identify the government with Mohammedanism and Heathenism, be rescinded;—and every class of persons left, as the Honourable Court of Directors has enjoined, *entirely to themselves*, to follow their religious duties according to the dictates of their consciences.

Aware, however, that the execution of the orders of the Honourable Court is intrusted to the Supreme Government, and that it will not be in the power of your Excellency to comply with all these requests; we earnestly

and respectfully solicit that measure of present relief which your Excellency in Council may see fit to grant, and that a copy of this address, supported by your Excellency's powerful recommendation, may be forwarded to the Right Honourable the Governor General of India in Council, with a view to the attainment of the full measure of relief hereby sought.

In conclusion, we entreat the attention of your Excellency to the facts detailed in the following appendix,\* every one of which, we take the liberty to state, has been, and will, if necessary, be again authenticated by individuals subscribing this address. And with our fervent prayer that your Excellency in Council may be guided on this important subject by Him to whom belong all the nations of the earth, and that your consultations may be directed to the advancement of his glory, the good of his Church, and the safety, honour, and welfare of our sovereign, and his dominions; we have the honour to subscribe ourselves, with unfeigned respect,  
Your Excellency's most obedient Servants.

*[Here follow the signatures.]*

As before stated, the Memorial was forwarded by the Bishop of Madras to the Government of Fort St. George, with the following letter.

\* To be published in a future number.

To the Right Honourable Sir Frederick Adam, Governor in Council.

RIGHT HONORABLE SIR, — I have the honour to transmit to your Excellency in Council, at the request of those who have signed it, a Memorial, together with the original signatures to it, enumerating instances wherein those whose duty it is to engage in them feel themselves aggrieved by practices and orders which seem to them contrary to the command of God, thereby subjecting them to the painful alternative of violating the dictates of their consciences, or incurring the displeasure of the Government, and praying that the same toleration and exemptions which have been long granted to their Heathen and Mohammedan fellow-subjects may be extended to the Christian members of this Presidency.

It is my duty to state, that I fully concur in every part of the Memorial and its prayer, and I earnestly hope that it may be thought fitting to concede the full measure of relief prayed; and in respect to such part as rests alone with the Government of India to grant, that your Excellency in Council will be pleased to transmit the Memorial to the Right Honourable the Governor General in Council, with your powerful recommendation in its favour. I have the honour to be, Right Honourable Sir,

Your obedient Servant,

Madras, (Signed) DANIEL MADRAS.  
6th Aug. 1836.

## CONVERSION OF ROMAN CATHOLICS AT SALEM.

THE native church at Salem, in the south of India, includes two persons who had formerly been members of the Romish faith; and the account of whose conversion to the truth as it is in Jesus, which occurred in the course of last year, is thus brought under notice by the Rev. George Walton, the devoted Missionary at that Station:—

The Mission, under the blessing of God, is steadily prospering. The frequent preaching of the Gospel, and religious conversations held at times with many of the heathen in this place and in some of the villages, have attracted attention to the weighty and momentous subjects brought under their consideration. In the fifth report of the Madras district, an account is given of the hopeful state of a few Roman Catholics in a neighbouring village, into whose hands portions of the sacred Scriptures were put by the late Rev. H. Crisp. This gift was accompanied with serious exhortation, which made a powerful impression on their minds; that impression was deepened by the reading of the sacred books, and by the sanctifying and enlightening influences of the Holy Spirit. God,

I trust, has effected a work of grace in their souls. O! may it prosper and be perfected in glory! Two of them have decidedly thrown off the shackles of superstition and the errors of Popery, and they can now say, like the blind man whom our Lord Jesus had restored to sight, to all who ask them a reason for having forsaken their former sinful practices and forms of idolatrous worship, "One thing I know, that whereas I was blind, now I see." They have thrown away the images of the Virgin Mary, and the other titulary saints which they once adored with the profoundest reverence. A few months ago, they brought and presented to me a huge image of St. Anthony, which they formerly worshipped as the bestower of wisdom and learning; and it is now in my possession. This is a striking



proof that they consider the idolatry practised in the Romish Church as exceedingly sinful and hateful in the sight of a holy God, who is a spirit, and who requires that all should worship him in spirit and in truth. They indeed appear truly thankful that ever they came into the possession of the word of life, which, if truly received, converteth the soul from sin to God. They, I trust, are now become the happy recipients of converting grace. May they continue steadfast in their holy profession!

The circumstance of their having given the image to me, and made a public protestation against the errors of Popery has caused no small stir among the Roman Catholics in Salem, a few of whom it has led to inquire, whether these things are so or not; but on the mind of the major part it has had a quite different effect, and threatenings have been thrown out that some mischief would be done to us. They appeared to be exceedingly irritated on account of the supposed indignity we had cast upon their religion by teaching and persuading the people not to put their trust in saints, nor to worship blocks of wood. Many were the curses which they uttered; and many even went so far as to prophecy that the holy saints, in their indignation, would soon have me out of this world. I feel little or no anxiety whether my life is prolonged or shortened; my anxious and fervent prayer to God is, "to be free from the blood of all men."

The two Roman Catholics are members of the church of Salem, one of them was the Roman Catholic catechist at Kungavillee, and the other is a respectable native merchant; no worldly inducement or sel-

fish motive, I am sure, induced them to embrace the truth as it is in Jesus; it was I believe from pure conviction that they have turned to God. They have patiently endured persecution for the name of Christ, and for their attachment to his followers. Before they were admitted as members of the church, I had a long and interesting conversation with them, which proved very interesting and profitable. One of them in particular, the merchant, was very urgent to be baptised. When I asked his reason for wishing to be initiated into the sacred rite, he replied, "I do not know how soon I may die, and be summoned to appear before God the judge of all. I have been made very unhappy in my mind for having broken the Sabbath after I had attended Divine service. I was tempted to think that it would not be a very great evil if I should attend a little to my worldly affairs on the Sabbath, as I had been accustomed to do in my former unconverted state. I fell into the snare of this temptation: but soon after I was attacked with a dangerous illness, and I vowed that, by God's grace and strength assisting me, I would not again wilfully offend. The Lord heard my prayer, and restored me to health." The affecting and sincere manner in which he mentioned the above circumstance, and the intense anxiety he manifested to take upon himself the profession of Christianity, was truly pleasing and gratifying. Their conduct hitherto has been consistent, and through their pious endeavours, a good work, I trust, is carried on in the hearts of some of the inhabitants of their native villages, for whose spiritual welfare they appear to be deeply interested.

### CHITTOOR.—JOURNAL OF THE NATIVE READER, HALESWORTH.

THE labours of the native assistants connected with the Chittoor Station, in Southern India, are, as in the other Stations, of much present benefit to the surrounding heathen, and offer distinct grounds of promise of more extended usefulness hereafter. The valuable agents now referred to are employed at the various outposts of the Mission; and one of these, Arnee, is occupied by the native teacher and evangelist, Halesworth. This man possesses intellectual endowments of no common order, while the whole course of his conduct manifests vigorous and ardent piety, and unceasing devotedness to his work. Some passages translated from his Tamul Journal, by the devoted Missionary at this Station, Mr. Bilderbeck, afford the best proof we can adduce of his mental powers, but must fail to convey any adequate impression of the force and spirit of his conversational addresses to the people, when directing their attention to the truths of that Gospel which he constantly urges them to embrace, in order that they may be made wise unto salvation. The extracts are as follow:—

Dec. 20. I went to the weekly market at Kaumaucoor, (a large village about 3 miles

west of Arnee,) read the tract, "Sin Illustrated," and when I had ceased speaking, a



young man looked angrily at me, and said, You talk as if you were a very wise person; who told you to come amongst us and speak ill of our gods? While this man was yet declaiming, three Mohammedans came into the midst, and said, Why do you come here and talk about Christ? He is nothing, Mohammed is the great Prophet! They looked very angry, but I entreated their patience, saying, If Mohammed was the true Prophet, why is there nothing written about him in the four books of the Old Testament which you receive as true? After asking this question, I spoke to them about the birth, doctrines, and example of Christ; and I also showed them that Mohammed's teaching and life were different from the Saviour's. They listened attentively, and went away in a friendly manner.

Dec. 28. In the morning I distributed some tracts, at Savoor, (a village about two miles from Arnee;) I also conversed with the people on the evil of sin, and the insufficiency of their works to take it away, no one opposing me; every body owned the truth of what I uttered; but they said, Our forefathers practised such works, and we cannot throw them aside.

In the evening, I was busy in the market street, at Arnee; while I was reading some tracts to a few people, one aged man came to me and inquired, How sin is to be expiated? I told him every thing which Christ did and suffered for this purpose, and in what way we were to pray for pardon and for peace, and that Christ is now at the right hand of God the Father, to give remission unto all them that believe in his name. The old man heard me attentively and went away glad. There were altogether sixteen persons who heard me.

Jan. 5. I went to the Potters' Village;—after reading the first chap. of the Epistle to the Romans, I said some things to the people on the power and works of God, and on the nature of sin. One man said, All you say is true; we are sinners, but cannot we be saved without Christ? Why do you want us to believe in your God? is there no God to us? I told him, If you be without Christ, you are without God; for a God who is holy cannot be pleased with your good works, so long as they are mixed with sin, and the inward enmity of your heart is not removed; you must therefore believe in Christ; his merits are infinite, and if you receive him, he will take away the enmity of your heart: then God will be favourable to you, and then only can you say that you have a God. For his encouragement I read 1 John ii. 1, 2. This man afterwards asked me for a tract, and I gave him one.

Jan. 18. Went to Moolypettah, and having read the tract on the "Incarnation of Christ," I told them to compare this with

the several incarnations of their gods. They said, Yes, our gods took many incarnations, but in none of them did they perform a good act; all they did was mischief and injustice; but your God became incarnate to save us, and to show a good example; but what can we do? our forefathers taught us so. All heard me gladly, and received tracts from me.

Feb. 1. Went to Savoor, and read the tract on "Conversion," and made known to the people the way of salvation. One man, a Brahmin, said, If sin was in our hands, we could throw it away; but as sin is in the heart, nothing can remove it. To this I replied, To take away sin is not in the power of man; your sacrifices, washings, and ceremonies, will not take it away. God saw our weakness, and therefore sent his beloved Son, "the Lamb of God that taketh away the sin of the world;" and, farther, God has promised to pour his Spirit upon all flesh, to cleanse us from all sin; Jesus Christ procured this gift for us by his death and resurrection; therefore you must receive Christ by faith, and he will do for you more than all your washings and ceremonies can do for you. Then the Brahmin answered, We have our own shaster, but give me a book that I may know what your shasters teach also. I gave him a tract, and he went away pleased.

Feb. 3. Went to the Potters' Village; read the tract, "Good Counsel;" to one man I gave a tract. After leaving this place, I went to the Fort. There I saw a heathen youth, and ten others were seated near him. I spoke to him about his soul, and the love of Christ in dying for souls. He did not speak much, but was attentive, and very desirous to know of Christ. This young man often came to see me afterwards, to inquire about the things of eternal life. He desired baptism, and I told him to come to me daily for instruction.

March 18. Went to Meyoor; read the tract on the "Principal Food." The people heard gladly what I said on the nature of sin, and the sin of idolatry; and when I made known to them the salvation of Christ, one of those who heard me asked, How he was to make himself acquainted with that Priest? I told him, If he would read the Scriptures, and truly believe in his glorious works, and in the benefits he wrought out for us, Christ would shine into his heart. After this the people said nothing further. When I returned home, I saw some Brahmins outside washing, to whom I spoke about salvation. One of the Brahmins said he believed in Christ; he took a tract from me on the "New Birth."

May 10. Went to the Potters' Village, and read the tract on the "New Birth." I told them that what their forefathers

taught them about transmigration was all a mistake; and that there is but one true and proper birth, which, unless they experienced, they could not get into heaven. This birth, I said, was the change of heart and conduct from sin to holiness, and to be obtained only by the grace and Spirit of God. Some then said, What you say is white man's religion, what shall we gain by coming to it? I answered, White man or black man, all must undergo this change; for you are sinners as well as they, and therefore this religion is suited to you as well as to them. They all took some tracts from me.

May 16. Went to town, and many heard with attention. I read the tract on "Incarnation," and spoke about salvation. One man asked me, If your Christ was God, why did he die upon the cross? and when I was going to explain the cause of his death he went away, saying, that he

would hear me at another time. Another said, If the God of whom you speak would show us some wonders, then we will trust in him. To this I replied, What greater wonder could you see than when God changes your hearts, and you feel his grace; this is the greatest wonder, and when you pray to see it, you will see it indeed.

May 25. Went to town; read the tract on the "Incarnation," and spoke of its nature and benefits. A Brahmin asked, If I come to the Christian religion, what great profit do I gain by it? if a man who is poor were to believe in Christ, will he thereby become rich? Do you know, said I, the end of those who are only rich in this world? Though many seek fortune by various devices, yet they go empty to the grave; but those who believe in the Lord Jesus Christ are rich in wisdom both here and hereafter.

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### TRANSLATION OF A SERMON PREACHED AT BENARES.

IN speaking of his mode of addressing the heathen inhabitants of this great eastern city, Mr. Schürmann, one of the devoted brethren stationed there, observes in a late communication:—"To show you how I endeavour to convince their understandings, and to impress the truth of God on their hearts, I shall here translate the main part of one of my Hindustanee sermons:—"

MY DEAR FRIENDS,—You all know that there is one God. And how could it be possible that men whom God has endowed with reason and an immortal soul should not know of his existence? If we see a house, we know that a builder erected it; if we behold the stupendous works of creation, we are persuaded that a great Being created them all, and supports them, and rules over them with infinite power and wisdom. Man is the noblest creature of God, and it becomes us to ask for what purpose he made us. He created us, no doubt, for his own pleasure. God, who dwelt from all eternity in glory and happiness, did not choose to be happy alone, but determined to create millions of intelligent beings, to whom he would impart his happiness, and who should praise and love him for it.

But you all know that we are not really happy. Our intellectual faculties, which give us such a great superiority over the brute creation, are in themselves of little advantage to us in obtaining real and solid happiness. We know that there is a God, who is almighty, holy, and just; and that it is necessary to please him in order to be saved; but how are we to please him?—If we review our lives, we cannot conceal from ourselves that guilt lies upon our con-

sciences, but how are we to remove this guilt?—We bear forebodings of eternity in our own minds, but by nature we have no certain knowledge, so as to exercise a decisive influence upon our conduct. The beast dies without knowing what death is; man sees with certainty death before him, he trembles at this awful change, discovers no way of escape, and has no means of consoling himself.

A sad state, indeed, for which, however, we can in nowise accuse our Creator, for it is caused by sin. Sin has darkened our minds, taken away all strength of soul, and brought death into the world. Yea, the cause of all unhappiness in the world is sin. Unhappiness follows from sin, as regularly as day is followed by night. If a man walks in the way of impurity, he becomes wretched, and poor, and despised. In short, all pain and suffering of body and mind proceed from wrath, and avarice, and slander, and the other evil inclinations of the human heart. If there was no sin there would be no unhappiness. God so loves man that he wishes them all to be happy.

But you will say, Why did he then appoint sin? It is true that some shasters teach, and some people believe, that God is the author and first cause of holiness and



sin, of virtue and of vice; and that, in the enlightened judgment of the wise, sin and holiness are alike. But let us for a moment try this doctrine by the touchstone of reason. You all agree that God, *in himself*, is holy and righteous—and can a holy God be the author of sin? What we do not like, *that* we do not perform; if God cause men to sin, he must love sin, and can, therefore, not be holy. You all believe that God has given the command to sin not; shall now the Law-giver cause men to transgress his own law? You believe that after death the righteous will go to God, and the unrighteous fall into hell. You will remember the verse of your shaster, “Alone man is born, and alone he dies; alone he wanders into another world, and alone he eats the fruits of his virtues and of his vices.” “But if God be the author of sin, how can he judge the world?” Rom. iii. 6. Suppose the Judge of Benares should cause a man to sin, and afterwards convict and punish him for the very act, would you not all exclaim, “This man is unworthy of his office?” Will a good father ever cause his child to sin? Would you not expel a man from your caste and company, who first tempted his child to sin, and after the act was committed, pounced upon the resistless creature to punish it? If God be the causer of sin, he is the greatest, yea, the only sinner, and we are guiltless. And if you would act according to this doctrine, what hinders you to commit all manner of iniquity? What hinders you to satisfy all the evil inclinations of your hearts? Why do you not say, Come, let us eat, and drink, and be merry, for to-morrow we are dead? Why do you worship and praise the cause of sin? Why seek forgiveness of sin from a God who is the causer of it? Why do you bathe, and make pilgrimages, and chastise your bodies, and give money to Brahmins, all in order to obtain pardon of sin?

No, my dear hearers, in the word of God is written, that He is holy, pure, and righteous, and every heart responds, “This is the truth.” He cannot be the causer and author of sin. Do you ask, Where has sin then come from? I would rather hear you asking, How can we be saved from sin? Many bewilder themselves with thoughts about the origin of sin, but there are few who seriously consider how they can be saved from it. If a thief has entered the house, do we first inquire where he entered, and suffer him all the while to go on robbing and stealing? If a wise man’s house has caught fire, will he first sit down and consider how the fire came, and suffer the flames to consume all he has? By no means. First, therefore, we should inquire how we can be saved from sin. And God

has not left us in darkness on this point. He has revealed to us in his word, that there is a reign and kingdom of light, and holiness, and happiness, where God is king, and all those who obey him are his happy subjects, and governed by him; and that there is a kingdom of darkness, and sin, and unhappiness, where Satan reigns, and all those are his subjects who love sin, and act unrighteously. God, in his infinite wisdom, suffered Satan to seduce our first parents, whom he had endowed with his own image, with reason and free will; and we, being their children, are partakers of the same fallen nature; for as the tree, so are the branches; as the seed, so is the plant. All those who are tempted and led to sin by this prince of darkness, are subjected to his tyrannic and wicked influence. Yes, my friends, sin and holiness are connected with another, an unseen world. Holiness proceeds from the Father of lights; sin from the darkness, and spiritual wickednesses in high places.

And, alas! dear hearers, how has sin corrupted us! It has so weakened the eyes of our minds, that we cannot see the truth; and so corrupted our hearts, that we do not like to embrace it, even if clearly seen, but love darkness rather than light. We are averse to obeying the law of God. His law is simple and beautiful, viz., Thou shalt love God with all thy heart and soul, and thy neighbour as thyself. This law is worthy of its great Author. If all people loved God with all their hearts, and worshipped him in spirit and in truth, and loved their fellow-men as themselves, then the earth would be like paradise; malice, and strife, and hatred would flee away, and peace and happiness would cover the earth; mercy and truth would meet together, and righteousness and peace kiss each other; truth would spring out of the earth, and righteousness look down from heaven.

But, alas! how few are there who obey the law of God! Many do not only not love God, but have entirely forgotten him, and worship wood, and stone, and clay. How must it grieve every true worshipper of the eternal and everlasting God, that this city is entirely given up to idolatry. How many hundred temples of the most exquisite workmanship are to be seen in this great and far-famed city? but remember that they are all consecrated to the worship of idols. Where is the temple of the great eternal Swayambrahma? where are his praises sung? where his laws and ways made known to men? Not here, not in this city, in Benares not! From the great Bisheshwar temple to the most insignificant one, all are consecrated to idols! Consider the fact! Where remains your belief that there is one God? Where are the



declarations of the Vedas, that there is but one God to fear and worship?

I know, dear hearers, what you urge in defence of idolatry. You say that you do not worship the wood and stone, but the deity who pervades them since the Brahmin's consecration. But you know that the Great Spirit is all-pervading; he pervaded therefore the stone before it was cut and consecrated. You say that as nobody has seen God, no one can worship him, and fix his thoughts upon him, and that you, therefore, make images for this purpose. But remember that if nobody has seen God, nobody could make an image of him. If any one had seen God, and could make a likeness of him, it would, perhaps, be right to do so. But see what deformed and disproportioned figures those images of Darga, and Krishna, and Siwaling are. Must you not be ashamed of saying that they are like the Deity? What would the Rajah of Benares say, if he heard that a man in a village had heard of his fame, and become anxious to think on his greatness, and put for this purpose a monkey in the corner of his room, saying, "In looking upon this monkey I will remember the great Rajah, contemplate his virtues, and cheer up my mind by the consideration of his greatness?" What would the Rajah say of such a man? what will you say?

You say, by worshipping idols we worship only God, for all deities are but one God. But consider for a moment that the gods have fought against each other, and also cheated each other; can they all be one? Can the Eternal fight with himself, cheat himself? You say, what harm can there, after all, be in worshipping images? Oh, my dear hearers, there is great harm in it. You all know that a man's mind and moral character are improved by his keeping good company, and spoiled by his keeping bad company. Now you see that if a man worships a holy, righteous, pure, kind, and merciful God, his mind becomes likewise pure and holy, his character becomes kind and compassionate likewise. The more he contemplates the character of God, the more he will love him; and the better he loves him, the better he will be able to worship him with a pure heart, and in a true and spiritual manner; and the more he worships and adores God, the more his own mind will be transformed into such a lovely character. But you know the characters of your gods; their actions and adventures are in the mouth of every child. Krishna, according to the Premragar, which many of you read, stole cloth, cheated, killed, and lied. Now, if you contemplate such a character, does your mind not become polluted? Remember the deeds of the other gods. Can you

recite their actions in the circles of your families? If your children followed their example, would you not turn them out of your castes and houses? Can you love these gods? Can you worship them? Yes you can; yes you do! But for this very reason the hot winds of sin have swept from the face of the land every green leaf. For every one thinks that if the gods could act so, why not I likewise?

Dear hearers, we preach to reclaim you to the worship of that God whom ye have forsaken; forsaken, I say, for in the Vedas is written, that there is one God, and that he shall be worshipped and feared. The impure stories of the gods are not written in the Vedas; these are all beings of yesterday; beings of the imaginations of poets and unsanctified men. We preach to proclaim to you the way of salvation. Who would not wish to be saved? All men are in search of salvation; for all know that they are sinners, and accountable to God; and therefore men bathe, and travel, and torture their bodies. Why all this? All in order to obtain pardon, forgiveness of sins, to remove that uneasiness of mind which sin has created. But consider that bathing cannot remove our sin. Sin has its seat in the heart, and not in the members of our bodies; first we desire and then resolve in our minds to sin, and afterwards these our members commit the sin, like implements of the soul. Now you cannot take your souls in your hands and wash them in the Ganges. Remember how many impure and bad people of this great city bathe daily in the Ganges. Do they obtain pardon? If so, then a man may commit to-day all manner of iniquity, and make all right to-morrow by bathing. Bathing is good for cleansing the body, and I bathe for this purpose daily; but it cannot cleanse the souls of men; nor can pilgrimage, nor any outward act. Nor can a Brahmin pardon you. You have not broken his laws, but the law of God. All men are alike. A Brahmin hungers and thirsts; gets poor, and sick, and dies, like all other men. A poor man cannot enrich a beggar. The difference between him and us consists only in words and pretensions. Look not for pardon to these sources. As long as a man remains in sin, so long he cannot obtain pardon. Suppose a son has committed sin, and, coming to his father, asks pardon; what will the father say? "Well, my son, I will forgive you this sin on the condition that you will never commit it again." If he accepts of it, the father pardons him and loves him again; but if he says, "I like that sin, and will commit it in future again; I wish only pardon," the father will chastise and punish him, as you will all agree to be right.

My dear hearers, all men are by nature like this son; they love pardon, but sin likewise. Therefore all the ways appointed by men are so contrived as to offer pardon for sins past and future; pardon in the continuation of iniquity. But they are not the ways of God. He is holier than any earthly father; but he loves us likewise more than

any earthly parent loves his children. He longs for our salvation. And seeing that we were sunk in sin and vice, he has sent for us a Saviour into the world, not to give us pardon only, but to save us from sin itself.

*(To be continued.)*

### KAT RIVER MISSION, SOUTH AFRICA.

AFTER the involuntary retirement of the Rev. James Read from his post of duty in this extensive Settlement, the Hottentot church and congregation suffered a great privation of the bread of life; and war, assailing them with unmitigated fierceness, threatened by its disastrous influences to make shipwreck of their faith. While enduring many of the bitterest temporal evils, they have experienced the supports of Divine grace in a measure which calls for the utmost thankfulness on their behalf. Frequent reference has been made to these facts in the Society's publications, and to the continued sufferings of the Hottentots from the extreme penury into which they have sunk. In our last Report, we had the pleasure of noticing the faithful assiduity and affection with which Mr. Barker, of Theopolis, attended, as frequently as other engagements permitted, to the religious interests of the people; consoling them in their afflictions, and encouraging their hopes of amended circumstances. We now insert Mr. Barker's report of the Settlement for the last year; at the close of which, though struggling against a grievous inadequacy of means, it seemed to be recovering its former condition. We trust, that by the active efforts of Mr. Read, jun., who, it is hoped, will soon be joined at Kat River by his father, the most important improvements will, under God's blessing, be realised in the moral state of the population.

I arrived at the Settlement, Mr. Barker writes, on my first visit, on the 15th of January, and was rejoiced to learn that the worship of God had been regularly conducted in their encampment at Fort Armstrong, by the natives themselves, during the trouble and confusion of the war; and that the inquirers after the way of salvation had been regularly met by two or three of the most discreet and influential of the members of the church. The people were much afflicted at the removal of their pastor, the Rev. James Read, who had been separated from them more than twelve months by order of the Governor. This separation, at such a time and under such circumstances, was a source of great grief to the church and congregation, but they bore it with truly christian patience and resignation; and God in mercy rewarded them with a spirit of devotion, of earnest prayer, and of more than ordinary brotherly love. With regard to their recent troubles, they acknowledged the hand of God in them, and took the spoiling of their goods, if not joyfully, with Christian submission to the Divine will. The previous harvest had been the most productive of any since the commencement of the Settlement, but nearly the whole of it was lost to the industrious

cultivators. An official return of their losses was drawn up and published by the Board of Relief, and may be considered as a fair representation, though probably it does not embrace every individual case, as it includes only the losses of those who applied to the Board.

The total number of applicants was 2673, and without mentioning the ruin of their grain harvest and the burning of their houses, &c., their losses in cattle alone was stated as follows: 1504 oxen, 2488 cows and calves, 557 horses, 5460 sheep and goats, making a total of 9999 head of agricultural stock lost.

At the conclusion of the war they only retained in their possession a total of 3946 head of live stock, being less by 6053 than the number actually lost during the war.

The number of lives lost I am unable to state, but, considering the position of the Settlement, the manner in which it was attacked by the whole force of the Caffres, that number was small compared with the whole population. On this visit I met Captain Fawcett, of the Hon. East India Company's service, and the Rev. John Ayliff, in the Settlement, and as the inhabitants were beginning to return to their



homes, from Fort Armstrong, we held Divine service on Lord's day, January 17th, at Philipton, the church at which place had been deprived of the seats, &c., though not otherwise injured beyond the breaking of the windows. Captain Fawcett preached to a crowded congregation in the morning, myself in the afternoon, and Jan Tzatzoe in the evening. On the 24th, Captain Fawcett again preached, the Lord's supper was administered to 152 native communicants, for the first time during eighteen months, and I baptised 25 children.

The state of mind in which we found the members of the Mission church and congregation was extremely gratifying, and it was witnessed with surprise and delight by my fellow visitors as indicative of the presence of God among them, in a remarkable manner, and as exemplifying the fulfilment of that promise, "As thy day, so shall thy strength be."

On the 12th of March, I again arrived at Philipton, and found the members of the Mission congregation stedfast in their attendance on the means of grace, but rather depressed in their mind on account of various false rumours afloat reflecting on their conduct during the war. My first efforts were to dispel this gloom from their minds, and raise their drooping spirits, and with this view I visited every part of the Settlement, exhorting all to look to the providence of God to vindicate their character. They were farther deeply affected by the prospect of a longer separation from their esteemed pastor, and the proposed visit of Mr. Read to England. On my arrival I announced my intention of exercising the duties of the pastoral office during my stay among them, and accordingly met the class of inquirers on the following Wednesday, 17 of whom were present. I rode through the Settlement, visiting nearly every location, preaching and otherwise encouraging the Settlers. In making observations on the state of the Schools, I found some of the school-rooms in ruins, and all the apparatus destroyed. Education had not, however, been wholly neglected during the war, the children being assembled in the open air when it could be done. On the 3rd of April, 124 communicants were present at the administration of the Lord's Supper. On the 17th, seven persons were baptised. On the 1st of May we had the largest congregation that I had yet seen, and 171 communicants at the Lord's table. This was a day of weeping, for on the morrow I was to depart; the poor creatures felt it, and I felt with them and for them. They were as sheep without a shepherd.

My principal object in this visit was to gain information respecting the various schools; to see what they required, and to

represent their condition. I found them in want of every thing necessary to their progress. The windows of the church at Philipton only were repaired.

On the 4th of June, I arrived again in the Settlement, and had the satisfaction to find the people continuing instant in prayer, the means of grace well attended, and peace and concord prevailing. My leading object on this occasion being to put the school at Philipton in order, I procured the necessary materials for desks, seats, &c., and commenced immediately. At this time increased attention was paid to Divine worship and religious instruction.

On the 19th of June, the Lieut. Governor arrived in the Settlement; and, on the 20th, an address was presented to him, signed by 181 persons, principally from amongst the members of the Mission congregation. This address was kindly received, and the Lieut. Governor treated the Settlers with his usual condescension and frankness, which cannot fail to restore their confidence in the Colonial Government. On the 20th, Capt. Stockenstrom passed through Philipton, and visited the school, to which he paid great attention, and expressed himself pleased with it. On the 25th, we had a good congregation, although the day was cold. On the 28th, 35 persons attended the catechetical service. On the 2nd of October, four adults were baptised, and the Lord's Supper administered to 108 communicants. The congregations were not so large this time as on some former visits; but this was owing to the absence of many from home, and to the severity of the weather.

Many individuals have to walk ten to fifteen miles to the house of God, and hence cannot always come. The attendance at the schools was not so good as on my previous visit, owing to the same cause; but the general aspect of things was highly satisfactory.

There are nine schools in the Settlement; and I found, on my last visit, 400 children in actual attendance. I baptised 11 adults, and 44 children in all. Having visited every part of the Settlement, I can bear unequivocal testimony to the general good order of its inhabitants. Divine service is daily performed at all the locations, probably without a single exception.

I have not observed one instance of rivalry among them; their social exercises are conducted by the most pious and intelligent resident at each location, or if that be large, perhaps two or three alternately, but in the spirit of love.

I cannot conclude without observing, that the church and congregation at the Kat River presents a pattern to other Christian communities, in that stability



which they have displayed under severe trials, in that unity of spirit which they have manifested during the absence of their esteemed pastor, now two years. They have borne almost unparalleled persecution *patiently*; they have been vilified without resenting it; they have been falsely accused without railing against their accusers. It

is true, that as men they have felt the insult, but as Christians they have borne it in the spirit of meekness.

May God establish them in righteousness for ever. Amen.

GEORGE BARKER,  
*Missionary.*

*Theopolis, Dec. 16, 1836.*

## DEATH OF THE REV. JOHN WRAY AND THE REV. JAMES HOWE, AT NEW AMSTERDAM, BERBICE.

THE solemn and afflictive duty devolves upon us this month, of recording the death of two of the most valued and devoted agents of the Society; who, in the inscrutable arrangements of Divine Providence, have been removed from the scene of their most important and fruitful labours. For the long period of nearly thirty years, our revered brother, the Rev. John Wray, had laboured in British Guiana, with an entire surrender of body and mind to the cause of the Redeemer. Endowed by the Divine bestower of all ministerial gifts, with intellectual powers of a superior order, and with a godly zeal, energy, and devotedness which kept them ever bright and burning in his Master's service, Mr. Wray became to the negroes of this colony, a living treasure of inestimable worth. As a Minister of the Lord Jesus Christ and in all his pastoral relations, his faithful exertions were amply blessed, and the members of his family, each kindled into Christian ardour by his example, essentially aided in the holy work of diffusing among the people, old and young, the blessings of religious education. His station, as it is generally known, was New Amsterdam, and Mr. Howe, his son-in-law, occupied the station of Hanover, on the West coast of the Berbice River. During his Missionary career, which was comparatively brief, our lamented brother, Mr. Howe, appeared as a burning and shining light in the midst of his attached people, and testimony of the Divine approbation descended in an eminent degree upon his labours.

Both of these devoted men have finished their mortal course, and gone to their reward. Mr. Howe expired on the 6th, and Mr. Wray on the 8th of June, 1837, both at New Amsterdam. After returning from Demerara, whither they had proceeded on the affairs of the Mission, and where they contracted the seeds of a fatal fever still raging in the colony, the malady soon displayed its virulence on the persons of these beloved brethren. Mr. Howe rapidly sank beneath its immitigable attacks; and though in Mr. Wray the symptoms so abated that hopes were at one time entertained of his

recovery, the powers of life were afterwards assailed by another form of the disease which speedily proved fatal. They fell asleep in Jesus and rested from their honorable toils in the sure prospect of a glorious and blissful immortality. The last hours of our younger brother were marked by all those assuaging circumstances which Christian friends could desire; and, although the character which the fever eventually assumed, admitted of the like consolations in a more limited measure, on the part of the venerable father of the Mission, yet amid mental aberrations, brought on by the last symptoms of the malady, the assurances of his interest in the Saviour, and of his love to the sacred cause in which he fell, were remarkably and affectingly manifested.

The friends of the Society will unite with the Directors in Christian sympathy and condolence with the bereaved families of these two devoted Missionaries of the Cross. They will also unite in prayerful commiseration for the flocks who have been deprived of their endeared and invaluable pastors, and supplicate the Father of Mercies on behalf of the Mission, whose lately bright and encouraging prospects have been thus darkly clouded. The brethren in other parts of the colony, who will endeavour to sustain for the present the required duties, in expressing their deep sorrow under these most painful and mysterious dispensations, urge the necessity of an immediate reinforcement of Missionaries for the two destitute stations, with which only one other European labourer had been in immediate connexion; and the Directors feel called upon to join with them in appealing to the churches at home for the aid so greatly needed. We pray that these afflictions may be especially and graciously sanctified to the surviving relatives, and members of the bereaved churches; that the presence of the compassionate Saviour may be felt by them in all its consoling influences; and that the goodness and wisdom of the Lord may be eventually magnified before the eyes of his people by such unsearchable procedures of his will.

## HOME INTELLIGENCE.

## EAST LANCASHIRE AUXILIARY.

THE Sixteenth Anniversary of this Society was held in Manchester, June 18, and the three following days. On the first day, the Rev. Dr. Fletcher, and the Rev. J. Campbell, of London; the Rev. J. Parsons, of York; the Rev. J. Williams, from the South Seas; the Rev. J. J. Freeman, from Madagascar; the Rev. W. H. Medhurst, from Java; and the Rev. W. Williams, of Liverpool, preached most impressive sermons to large and attentive congregations. On Monday evening, the public meeting was held in Mosley-street chapel, J. H. Heron, Esq., Treasurer, in the chair, when powerful appeals were made on behalf of the cause of Missions; and a solemn protest declared against any encouragement given by our Eastern Governments to the support of idolatry. On Tuesday evening, the annual sermon, since issued from the press, was preached to a most numerous and delighted congregation, by the Rev. J. Harris, of Epsom. On Wednesday morning, a public breakfast was held in Rusholme-road school-room, from which the friends adjourned to the chapel, and were addressed

by most of the above gentlemen, and several others, in a manner which produced the happiest results. Much anxiety, in consequence of the great distress so generally prevalent in this mercantile district, had been entertained by many, relative to the proceeds of the anniversary: but that anxiety was most happily removed by the spontaneous and liberal contributions poured into the treasury, by those few whom commercial troubles had spared, and by the many whose "poverty abounded unto the riches of their liberality." Thus the Society was nobly aided to maintain its position at home, and to encourage its faithful labourers abroad; assured that they shall not labour in vain, but "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." The amount of the whole collections was nearly £3,000; and the impression produced from all the services of this anniversary was most sacred and powerful, and will long be remembered with peculiar delight.

## MISSIONARY CONTRIBUTIONS,

From the 1st to 31st July, 1837, inclusive.		£ s. d.		£ s. d.	
One who loves the cause...	0 5 0	Margate:— Zion Chapel.....	8 5 9	Barnsley .....	9 2 0
For a Chapel in India to be called Gover Chapel, per Rev. A. Tidman.....	10 0 0	F. W. Cobb, Esq., for Nat. Teacher, Francis .....	10 0 0	Bingley, including 11. 15s. 9d. for Fem. Education.....	9 5 9
The Society for Fem. Edu. in India, for Chinese children at Pinang.....	25 0 0		18 5 9	Bradford:— Horton Lane and Salem Chapel Juv. Soc.....	15 9 6
A Widow's Mite for the Chinese Mission.....	2 0 0	Milton, per Rev. R. Knill..	1 8 0	Brighouse and Raistrick:— Ladies' Bazaar for Fe- male Education.....	205 7 0
For the South Sea Mission, per Rev. J. Williams, Seth Smith, Esq.....	5 0 0	Queenborough, Ditto.....	2 0 0	Brotherton and Fairburn.	12 0 0
Marquis of Cholmondeley	10 0 0	<i>Lancashire.</i> Preston Auxiliary Society	93 17 9	Churwell .....	14 6 0
<i>Berkshire.</i> Auxiliary Society, per Rev. A. Douglas, on account	100 0 0	<i>Somersetshire.</i> For Mrs. Mundy's School, Chinsurah.....		Cleckheaton, including 10l. by Miss Sprott for West Indies.....	50 15 8
<i>Buckinghamshire.</i> Newport Pagnell:— G. Osborn, Esq., for Nat. Tea. at Vizagapatam....	10 0 0	<i>Bath.</i> T. Jacombe, Esq.....	3 10 0	Dewsbury.....	15 4 0
<i>Essex.</i> Chelmsford:— I. Perry, Esq. for Educa- tion of a Boy and Girl at Neyoor.....	4 0 0	<i>Bardon Park.</i> Mrs. Jacombe Hood.....	3 10 0	Dogley Lane:— For Nat. Tea., P.S. Lees	10 0 0
<i>Gloucestershire.</i> Wotton-under-Edge:— Tabernacle.....	3 8 11		7 0 0	Gomersall, including 10l. for Nat. Tea. James Burnley	30 0 0
<i>Hampshire.</i> Lymington.....	24 12 0	* Incorrectly entered last month. <i>Surrey.</i>		Halifax:— Anniversary Collection	186 14 6
Andover:— Miss Cragg, Mis. Box....	1 1 4	Dorking:— Legacy of late Mr. P. Kent	50 0 0	Heckmondwike:— Upper Chapel.....	13 9 11
<i>Kent.</i> Canterbury:— Rev. H. Cresswell, for Cresswell's School in India	10 0 0	From the 10th of April to the 31st of July.		Lower Chapel.....	15 7 4
		<i>Wiltshire.</i> A Friend, per Rev. J. Hoppus	8 0 0	Holmfirth, including 10l. for Nat. Tea., J. W. G. Cockin	21 4 1
		Frome:— Zion Chapel.....	113 3 0	Honley, including 20l. for Nat. Teas. J. Oldfield and J. Wrigley .....	30 0 0
		<i>Worcestershire.</i> Dudley:— Mr. J. Whitehouse, for Nat. Teacher.....	10 0 0	Huddersfield, including 20l. for Nat. Teachers, John Eagleton and Mary Ellis, and 5l. 4s. for Nat. Girls., H. L. Moody, S. E. Willans, and E. Green- wood.....	45 18 0
		<i>Yorkshire.</i> West Riding Auxiliary Society. Allerton .....	3 15 0		

	£	s.	d.		£	s.	d.		£	s.	d.
Idle.....	5	15	0	Paisley:—				Kilmarnock:—			
Keighley.....	8	13	0	Legacy of late Mrs. Gardiner.....	19	19	0	Relief Church.....	7	6	0
Leeds:—				Orkney Auxiliary Society.....	14	0	0	Independent Chapel.....	4	2	0
Queen-street on account	16	0	0	Edinburgh:—				Less exps. 4s. 6d.....	11	3	6
For Nat. Tea. Obadiah				Collected by Miss H.							
Richard.....	10	0	0	Haldane.....	1	15	0	Campbelltown Relief Chu.	4	0	0
Morley:—				Collections by the Deputation.	1			Cumnock Female Mis. Soc.	5	0	0
Rehoboth Chapel.....	15	19	0	Per J. Risk, Esq., Glasgow:—				Joppa, near Ayr, Sab. Sch.	1	0	0
For Nat. Tea. C. H. Calvert	10	0	0	Albion-street.....	3	12	1	Largs United Associate			
Northwram.....	1	3	6	Anderston Relief Church.....	15	16	0	Church.....	5	0	0
Ossett.....	21	0	0	George-street Chapel.....	65	11	10				
Otley.....	18	18	0	John-st. Relief Church.....	13	12	0				
Pontefract.....	30	9	0	Nile-street Meeting.....	15	0	0				
Saddleworth:—				Regent-place Church.....	11	5	0	Edinburgh:—			
Upper Mill.....	27	12	9	Wellington-st. Church.....	14	8	3	Per Rev. Dr. Paterson,			
Skipton.....	11	0	0	Bridgetown Relief Chur.....	10	0	0	on account.....	163	0	0
Wakefield:—				College Missionary Asso.....	6	0	0	IRELAND.			
Zion Chapel.....	31	10	9	Hutchinsontown Relief	10	0	0	Clennaneepce.....	1	9	6
Salem Chapel.....	4	10	0	Congregation.....	10	0	0	Cork:—			
Sale of Ladies' Work.....	50	0	0	Subscrips. and Donats.	119	0	0	J. H. Manley, Esq., D.	100	0	0
Pupils at Silcoates.....	5	10	0	Less exps. 3l. 12s. 10d.....	280	12	4	VAN DIEMENS LAND.			
Alverthorp Branch.....	5	0	0	Paisley:—				Auxiliary Society.....	30	0	0
For Nat. Teachers. J. D.				St. George's Church.....	22	9	2	CANADA.			
Lorraine and S. Bruce	20	0	0	Relief Church.....	17	0	0	Kingston, James Rogers.....	3	12	0
Less exps. 34l. 18s.....	946	0	0	Independent Chapel.....	2	2	0	Brookville, per Rev. J. Smith:—			
Hull and East Riding Aux.				Sundries.....	0	7	0	Col. at Prayer Meets....	2	0	0
Soc. on account.....	390	0	0	Enclosed in a letter.....	1	0	0	ST. HELENA.			
Scarborough:—				Public Breakfast.....	5	1	6	Auxiliary Society.....	24	5	0
Mr. G. Davies.....	5	5	0	Less exps. 3s. 6d.....	47	16	2	JERSEY.			
SCOTLAND.				Greenock:—				Auxiliary Society.....	8	10	8
Monifieth and Broughty-				North Parish Church.....	6	12	2	SWEDISH MISSIONARY			
ferry.....	4	0	0	Relief Church.....	7	19	1	SOCIETY.....	100	0	0
Ayrshire Aux. Soc.:—				Independent Chapel.....	17	16	9	ST. PETERSBURGH.			
Girvan.....	3	0	0	Less exps. 1l. 3s.....	31	5	0	Mrs. Biller, for disabled			
Kilmarnock.....	21	11	6	Irvine:—				Missionaries, Roubles			
Less exps. 5s. 3d.....	24	6	3	Parish Church.....	6	1	0	2000.....	88	0	5
Alloa.....	5	0	0	Donations.....	6	5	0	* We are desirous to state that the			
Berwickshire Bible Soc.....	10	0	0	Less exps. 6s. 6d.....	11	19	6	sum of 85l. from Aberdeen, ac-			
Peterhead Bible and Mis-								knowledge in the Magazine for			
sionary Association.....	12	3	1					April, was "the proceeds of a sale of			
Miss Wright, per Rev. R.								ladies' work at Aberdeen on behalf of			
Knill, for Travancore...	1	0	0					the Funds of the London Missionary			

## LETTERS RECEIVED FROM MISSIONARIES, &amp;c.

SOUTH SEAS, 1836.—Navigators Islands, Rev. G. Barnden, and brethren, June 29.

ULTRA GANGES, 1837.—Pinang, Rev. T. Beighton, Feb. 14.

EAST INDIES, 1836 and 1837.—Madras, Rev. J. Smith. January 14, January 20, and January 21. Rev. B. Rice, Jan. 5. Vizagapatam, Rev. E. Porter, Jan. 3. Cuddapah, Rev. W. Howell, Jan. 7, (two.) Chittoor, Rev. J. Bilderbeck, Jan. (day not mentioned,) and Feb. 7. Belgaum, Rev. W. Beynon, Sept. 14, and Dec. 23. Rev. J. Taylor, Dec. 7. Bellary, Rev. J. Reid, Dec. 26. Mr. B. H. Paine, Feb. 20. Coimbatore, Rev. W. B. Addis, Jan. 3. Quilon, Rev. W. Miller, Nov. 29. Rev. J. C. Thompson, Dec. 5. Nagercoil, Rev. C. Mault, Nov. 22. Neyoor, Rev. C. Miller, Nov. 28. Rev. Messrs. Mead and Miller, Nov. 1.

RUSSIAN EMPIRE.—St. Petersburg, Rev. J. Hands, Jan. 16, Feb. 22, March 27, April 24, and May 20. Khodon, Rev. E. Stallybrass, Dec. 27, (two.) Rev. W. Swan, Oct. 20, Jan. 23, Jan. 24, and March 4.

MEDITERRANEAN, 1837.—Corfu, Rev. J. Lowndes, March 6, (two letters.)

SOUTH AFRICA, 1836 and 1837.—Cape Town, Mrs. Philip, Jan. 12, Jan. 24, Feb. 4, Feb. 14, March 10, March 11, April 19, April 25, and April 28. Rev. E. Williams, March 6. Paarl, Rev. W. Elliott, Dec. 26. Pacaltsdorp, Rev. W. Anderson, Feb. 4, and Feb. 25. Bethelsdorp, Rev. J. Kitchingman,

Dec. 21. Theopolis, Rev. G. Barker, Jan. 11. Graham's Town, Rev. J. Monro, Dec. 8. Caffreland, Rev. J. Brownlee, Jan. 26. Rev. G. F. Kayser, Jan. 31. Griqua Town, Rev. P. Wright, Nov. 18 and Feb. 1, (from Philippolis.) Mr. J. Hughes, Oct. 13. Philippolis, Rev. T. Atkinson, Jan. 24, and Jan. 27. Lattakoo, Rev. R. Moffat, Nov. 20, and Nov. 23. Mr. R. Hamilton, Feb. 9. Steinkopff, Mr. M. Wimmer, Oct. 14.

AFRICAN ISLANDS, 1836 and 1837.—Mauritius, Rev. D. Johns, Nov. 14, and Jan. 11. Mr. E. Baker, Jan. 13, and Feb. 2.

WEST INDIES, 1836 and 1837.—Demerara, Rev. J. Ketley, Feb. 20, March 13, and March 16. Rev. C. D. Watt, Feb. 3, and April 10. Rev. C. Rattray, Feb. 1, May 6, and May 9. Rev. J. Scott, Feb. 9, April 11, and May 8. Mr. S. S. Murkland, Feb. 23, May 9. Berbice, Rev. J. Wray, Dec. 30, Jan. 3, Feb. 7, Feb. 23, (two.) March 26, April 4, and April 29. Rev. J. Howe, Dec. 28, Jan. 12, and Feb. 24. Rev. S. Haywood, Jan. 10, (two letters.) Rev. G. Forward, Feb. 1. Rev. D. Kenyon, Feb. 24. Mr. Parish, Feb. 9. Jamaica, Rev. J. Wooldridge, Jan. 27, March 16, and April 5. Rev. W. G. Barrett, Jan. 10, (two.) March 13, and May 2. Rev. W. Alloway, Jan. 31, Feb. 7, and May 2. Rev. J. Vine, Feb. 21. Rev. W. Slatyer, Feb. 14-20. Jamaica brethren, March 8. Rev. Messrs. Wooldridge and Barrett, May 2. Mr. J. Howell, May 1.





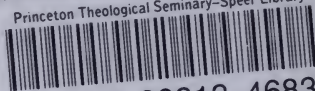
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